

[**CONFIDENTIAL.**]

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS**

PUBLISHED IN THE

**NORTH-WESTERN PROVINCES, OUDH,**

**CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ;**

**Received up to 11th November, 1888.**

**POLITICAL.**

The *Najmu-l-Akhbár* (Etáwah), of the 1st November,

Circulation,  
185 copies.

An alleged objectionable method adopted by the promoters of the Congress to raise subscriptions.

received on the 7th idem, complains that the promoters of the National Congress have adopted a very novel

method of raising subscriptions to meet the expenses of the approaching Congress at Allahabad. The subscription cards are being sold in every city and village by the agents of the Congress. They tell the people that a grand public meeting will be held by Government at Allahabad and that persons who buy the one rupee, the 8 anna, and the 4 anna cards will get chairs, *mondhás* (stools made of reeds and rope), and stools respectively to sit upon at the meeting. A man was found selling cards in this way at Baran. These impostors should be strictly punished.

The *Ásád* (Lucknow), of the 9th November, publishes

Circulation,  
250 copies.

Condemnation of the National Congress by Harihar Bakhsh, the taluqdár of Sarora, Sitapur.

an article communicated by Harihar Bakhsh, the taluqdár of Sarora, Sitapur district, who condemns the Na-

tional Congress as a seditious movement and asks his countrymen of the Kahatri race to follow the example of Musalmáns and to keep aloof from it.

A taluqdár writing to the same paper states that a meeting of the British Indian Association held on the 5th November resolved to convene a general meeting on the 22nd idem with a view to concert measures for neutralizing the evil effects of the proceedings of the National Congress. The Association is of opinion that Lucknow should be made the centre of opposition to the Congress, and is ready to pay the expenditure which the measures taken in opposition to the Congress may involve. The nobility and gentry of the North-Western Provinces will be asked to take part in the meeting of the 22nd November.

Circulation,  
240 copies.

The *Hindustán* (Kálákankar', of the 9th and 10th November, says that the promoters of the National Congress have been charged with disloyalty. They could afford to view the charge with indifference so long as it was preferred by the editor of the *Pioneer* and other irresponsible persons of that class. But now that Sir Auckland Colvin condemns the proceedings of the Congressists as calculated to spread sedition in the country, it is time that they should make a point of removing all suspicion about their loyalty. It will be observed that they have no reason to spread sedition. The subjects rebel against their rulers when the tyranny and oppression of the latter become intolerable. The natives are fully alive to the benefits which the British Government has bestowed upon them, and therefore it is simply impossible that they should rebel against it. Another cause which is likely to induce a subject people to desire a change of masters is the hope that the change will be beneficial to them. Now the natives know very well that they have everything to lose and nothing to gain by the destruction of British supremacy in their country. They are themselves unable to maintain peace and protect the country from foreign assailants. The Russian Government is the only foreign Government which has a chance of occupying the country on the destruction of British rule; but the natives know very well that the Russian Government

is very oppressive and tyrannical. Again, a subject people are likely to become disloyal when their rulers take no interest in promoting their welfare and turn a deaf ear to their complaints. But natives, particularly native editors, are fully aware that the British Government desires to promote their best interests and to conduct the administration in accordance with their wishes. The promoters of the National Congress have established that political institution simply because they have a firm conviction that if the grievances of the people are brought to the notice of the British Government in a proper way, it is sure to redress the grievances. Sir Auckland Colvin ought to know that no native who has received an English education and is capable of thinking for himself will ever endeavour to spread sedition in the country, but still he condemns the pamphlets circulated by the Congress as seditious. He appears to have looked at the pamphlets and the report of the third Congress through the eyes of the *Pioneer* and the *Civil and Military Gazette*. It is true that violent attacks have been made at some places in the books on the Government, and the authors of the books deserve censure for the attacks. It would have been better if the authors had been more moderate. However, no statement made in the books is false or unfounded. The books are not intended to create discontent and disloyalty among the people, but to show that although the British rule is characterized by some serious faults, the people can get the faults removed by mere political agitation without the use of arms.

The *Oudh Punch* (Lucknow), of the 8th November, publishes a facetious article ridiculing Nawáb Mehdi Ali Khán's speech at the Anti-National Congress Meeting held at his house on the 2nd September.

Circulation,  
425 copies.

The *Nasim-i-Agra*, of the 7th November, publishes a facetious article which gives the proceedings of an imaginary Anti-Congress meeting of birds. The principal opponents of the Congress are given the names of birds, as

Comments on the Anti-National Congress Meeting held at the house of Nawáb Mehdi Ali Khán, Lucknow.

An imaginary meeting of the opponents of the National Congress.

Circulation,  
620 copies.

for instance Sir Saiyid Ahmad Khán is called Saiyid Uqáb (eagle) Khán, Munshi Nawal Kishor Munshi Kabutar (pigeon) Kishor, Rája Shiva Prasad Rája Pidri (stone chat) Prasad, and so forth.

#### GENERAL ADMINISTRATION

Circulation,  
150 copies.

The *Jám-i-Jamshed* (Moradabad), of the 4th November, quotes the *Pioneer* to the effect that the Local and the Supreme Governments disapprove of Dr. Freyer's acceptance of the sum of Rs. 1,12,000 paid him by the Nawáb of Rámpur as a honorarium for his medical attendance on His Highness, and that the Supreme Government does not like its servants accepting such large honorariums from native princes. The *Pioneer* refers to the case of Dr. Beaumont, the late Surgeon at the Hyderabad Residency, who was paid one lakh of rupees by the Nizám for treating His Highness during an attack of cholera, but was ordered by the Government of India to keep only Rs. 10,000, refunding the remainder to His Highness. But the *Jám* thinks that Dr. Freyer's case is quite different from Dr. Beaumont's. The latter had to attend on the Nizám only three or four days, and His Highness was a minor at the time. But Dr. Freyer treated the Nawáb of Rámpur for nineteen months, and the Nawáb has been invested with full powers. Again, as soon as the gift was made, it was reported by General Azimu-l-din Khán to the Local Government, which took no exception to it at the time. The *Jám* hopes that the Supreme Government will reconsider the matter and will not insist on Dr. Freyer's refunding the money to the Nawáb, who will have a religious objection to receive it back. For the future, the Government of India may prohibit all medical officials in its service from accepting more than their fixed fees from native princes, if it likes.

Circulation,  
250 copies.

A correspondent of the *Ázád* (Lucknow), of the 9th November, says that Mr. Young, the Civil judicial administration in Oudh, is a very popular official. No person who comes in contact with

him can fail to be struck with his courtesy. But it is to be regretted that the arrangements made in the Judicial Department often give the public cause of complaint. According to the standing orders of the Local Government, any subordinate judicial or executive official who does not pass the prescribed departmental examination in one year after his appointment is liable to be removed from his post. There are many Munsifs in Oudh who were appointed four or five years ago, but who have not yet passed the departmental examination. Lately the Judicial Commissioner has drawn attention to the orders of the Local Government. No doubt it is quite unnecessary to require those Munsifs who have passed the High Court Pleadership Examination to pass the departmental examination, and they deserve to be exempted from the latter examination, as were many officials at the introduction of the Oudh Judicial scheme. But the orders of the Local Government in the matter of examination are binding on all officials until they are exempted by the Government from the examination. Deputy Collectors and Tahsildárs do not receive promotion until they pass the departmental examination. The same rule had better be extended to officials in Oudh. When a third-grade Munsifship became vacant in July last, Bábu Hem Chander Sen, B.A., was appointed to it in utter disregard of the claims of Bábu Rám Prasád, Pandit Tirbhuwan Náth, B.A., and Bábu Ráj Bahádur, M.A., Vakils of the High Court, who had already been officiating as Munsifs and who are not inferior to Bábu Hem Chander Sen in ability. Munshi Qurban Ali was appointed an Officiating Munsif, although there is reason to believe that he does not come under any of those classes of men who are qualified for appointment as Munsifs under the rules. The court-houses of some Munsifs are mere huts. The Judicial Commissioner should get suitable court-houses provided for them. The experience of the last eight or nine years shows that work is not equally divided among the civil courts in the province, some courts having more and others less work than they can perform. The work should be re-distributed and a suitable increase should be made in the number of judicial officials.

Circulation,  
300 copies.

The *Surma-i-Rosgár* (Agra), of the 8th November, complains that in these provinces Tahsildárs make over all tedious and difficult work to Naib Tahsildárs. If the work is done properly by the latter, the Tahsildárs get the credit for it. But if the work is not done satisfactorily, the Tahsildárs blame the Naib Tahsildárs and report them to the district officers. A specification of the work of Naib Tahsildárs is necessary, as has already been done in the Panjáb, in order to put a stop to this unsatisfactory state of things.

Circulation,  
690 copies.

A correspondent of the *Oudh Akhbár* (Lucknow), of the 7th November, makes some suggestions about Mr. Justice Mahmud's scheme regarding the establishment of village courts. With reference to Mr. Mahmud's proposal that the patwári should do all the writing work of the village court and receive no additional remuneration for it, the writer observes that patwáris as a rule are a very corrupt and dishonest class of men. They would raise great difficulties, particularly as they would receive no remuneration for the additional work. Hence it would be necessary to take steps with a view to prevent them from doing much mischief. Mr. Mahmud is of opinion that no pleader should be allowed to appear before a village court on behalf of a litigant, but that the litigant may be assisted by a relative, a friend, or a servant of his. The writer thinks that no person whatever should be allowed to assist a litigant except for some strong special reasons; otherwise litigants are sure to avail themselves of the services of half-informed would-be pleaders who are considerably worse than pleaders. As the village courts would have power to hear suits only up to Rs. 10 in value, the village Munsifs are not likely to accept illegal gratification. But their judgments are liable to be influenced by their personal feelings of friendship or enmity towards the litigants. In order to prevent this, when a litigant shows sufficient reasons for the transfer of his case from one court to another, the transfer should be made at once. The writer is of opinion that as soon as a suit is instituted, it should

be at once taken up without an hour's delay as far as possible, so that the defendant may not have time to seek advice from any man or to tutor his witnesses. An entire abolition of the limitation of time would be an ill-advised measure. But if a suitor shows good reason for the expiration of time in accordance with the law or the rules regulating the procedure of village courts, the plea should be accepted. The writer then complains of the high rates of interest which cultivators are charged by money-lenders, and urges that moderate rates of interest should be allowed by courts.

The *Tuti-i-Hind* (Meerut), of the 31st October, says that

Proposal for making an increase in taxation. natives expressed great satisfaction at the conquest of Burma and the success of British arms in other places, but that their joy has been suddenly turned into sorrow by the rumour that Mr. Westland, the Officiating Financial Minister, will soon make a tour throughout the country, starting from Madras, with a view to find out what will be the best way of increasing taxation. If Government cannot wage any war without levying a new tax, it should always ask the people before entering on a war whether they are willing to bear the expenses of the war or not. Why does it not pay the expenses of wars from the English treasury instead of frequently applying the knife of taxation to the throats of poor natives? The general dissatisfaction caused among the people by the levy of heavy taxation is calculated to make them forget the blessings of British rule. The introduction of the income-tax has prevented Lord Dufferin from obtaining popularity among them, and therefore his administration has not been praised by the native press, except some subservient newspapers. Nothing can be more objectionable than the proposed introduction of a new tax in utter disregard of popular feelings. No one would be surprised at the pursuit of such a high-handed policy by a ruler like the Amír of Kábul. But natives cannot help complaining when they find a civilized Government like the British pursuing it. On the eve of his departure from this country Lord Dufferin has affixed another dark stain to

Circulation,  
325 copies.

his administration by adopting a measure which will greatly affect the happiness and welfare of the people. The English Government cannot introduce a new tax or wage a war without the consent of the representatives of the people. But here there is no Parliament and the people have no voice in the management of the affairs of their country. Hence Government does as it likes, the people being quiet like sheep and so dumb that they do not complain even if their throats are cut. The question is what will be the result of a continual increase in the burdens of the people? It is a matter of regret—indeed it is a great shame—that no indulgence is shown to the people and the native princes in return for their loyalty and offers of aid. The late Muhammadan kings, who have been much abused by English historians, used to remit the land revenue and other taxes for many years on making a conquest and other occasions of joy. On the contrary, the British Government impose new burdens on such occasions. It would appear that the people cannot enjoy peace and rest until a Parliament is established in this country. Natives should hold public meetings and forward memorials to the Government of India protesting against the proposal to increase taxation.

Circulation,  
150 copies.

The *Mashr-i-Qaisar* (Lucknow), of the 8th November, regrets to notice that the Sikkim war has involved an expenditure of one and a half krors of rupees, and expresses concurrence with the English newspapers which have condemned the war as unnecessary. The *Mashr* does not understand why the Indian treasury is always burdened with the cost of wars and the cost is not realized from the conquered countries. The Government of India now desires to introduce a new tax. But the Government should curtail the large salaries of civilians instead of making an addition to the burdens of the people.

Circulation,  
690 copies.

A correspondent of the *Oudh Akhbār* (Lucknow), of the 7th November, says that Mr. Crawford received illegal gratifications through Hanumant Rao. Both of them are offenders, but the difference

Crawford case.

between them is that Mr. Crawford is a European and Hanumant Rao a native. All Europeans are considered honest and trustworthy and all natives as untrustworthy by Government officials. Hanumant Rao was tried by a criminal court. He has been dismissed from his post and sentenced to a fine and imprisonment. The writer agrees with the *Pioneer* of the 22nd September in thinking that the appointment of a commission, which cannot award a greater punishment than dismissal, to try Mr. Crawford is objectionable. Mr. Crawford, who is the principal offender, will be only dismissed if he is found guilty, while Hanumant Rao has received three kinds of punishment. Native newspapers will be perfectly justified in condemning the proceedings of Government in the case if Mr. Crawford escapes with mere dismissal. He should have been tried by a criminal court. Again, there is not a single native on the commission. If Mr. Crawford is innocent, why did he object to a trial by a criminal court? Europeans, in whom Government has so great a confidence, should be punished more severely than natives when they misbehave themselves.

The *Zaifu-l-Hind* (Meerut), of the 8th November, publishes a picture in which India is represented as a native woman carrying in her hand a bunch of flowers or bouquet presented to her by Lord Dufferin, who carries his portmanteau and tells her that the bouquet will serve as his memorial. The vase in which the bouquet is placed is called Tax and the flowers the Annexation of Burma, the Revolution in Bhopal, the Revolution in Kashmir, the Sikkim War, the Agror Expedition, and so forth.

Circulation,  
112 copies.

The same paper of the 1st November represents a European, whom it calls Government, as seated in a cart and carrying a long whip in his hand, and a Hindu and a Musalman as yoked in the cart in place of horses and dragging it. The letter-press is an Urdu verse, which means:—"Can there be any liberty in this condition? No, it is ruinous."

Treatment of natives by  
Government.

Circulation,  
425 copies.

*The Oudh Punch* (Lucknow), of the 1st November, represents India as a native attacked by two monsters, one called the cost of the frontier defences and the other the Deccan famine.

Circulation,  
400 copies.

*The Prayag Samāchār* (Allahabad), of the 4th October, gives the substance of Lady Dufferin's history of the National Association, and remarks that her Ladyship is entitled to the gratitude of all native women for providing female medical aid for them.

Circulation,  
150 copies.

*The Jām-i-Jamshed* (Moradabad), of the 4th November, states that the Magistrate of Moradabad has framed draft rules regarding the purchase and slaughter of cattle and sent them to the Tahsildars in the district for opinion. According to these rules, every man who buys an animal for slaughter shall have to report the marks for identification to a police-station three days before the day on which he intends to kill it. At the time of killing it he should give notice to the police, who will depute a man to the slaughter-house to identify the animal. If the animal is found to correspond with the description reported to the police three days before, the man deputed by the police will give permission for its slaughter. The *Jām* thinks that the rules will not check the sale of stolen cattle, which they are intended to do. Such cattle are sold by thieves at distant places a long time after they are stolen. Moreover, the thieves alter the colour and horns of cattle in such a way that detection is almost impossible. The *Jām* is of opinion that the rules will cause unnecessary hardship to many poor butchers who live from hand to mouth and kill cattle as soon as they buy them. Moreover, the low-paid police officials who will be deputed to examine cattle are very likely to abuse their power and practise illegal extortion. Under these circumstances, the *Jām* hopes that the Magistrate will reconsider the rules.

The *Ázád* (Lucknow), of the 9th November, says that it appears from the *Pioneer* that the Government of India was anxious to appoint a Musalmán Judge in the Calcutta High Court on the occurrence of the late vacancy, but that no properly-qualified Muhammadan could be found throughout the country. The Muhammadans should be ashamed of their neglect of English education and should now be up and doing. Their poverty is an impediment in their way, and therefore the rich among them should establish scholarships. All honour is due to Rájá Jang Bahádur, C.I.E., in Oudh, who has provided for the education of a Muhammadan student. Some taluqdárs are at present spending lakhs of rupees in making grand preparations for giving feasts to the Lieutenant-Governor. The money could have been more usefully spent in the encouragement of education. The question is who will be the best trustee of the funds for scholarships? No doubt Government would be the best trustee, but its proceedings are sometimes objectionable. Look at the Daru-l-shafa endowment at Lucknow. The shops belonging to the endowment have been made nazúl property, and a portion of the income from the endowment is devoted to the maintenance of a dispensary. Hence the *Ázád* is of opinion that endowments for scholarships should be placed under the management of the Aligarh Muhammadan College Committee.

A correspondent of the *Bhárat Varsha* (Bithúr), for November, complains that the police let off culprits, get innocent men convicted and punished by courts by producing false witnesses, and even conspire with thieves and robbers, and urges the appointment of a commission to enquire into the alleged illegal proceedings of the police.

The same paper asks the Director of Public Instruction to order the supply of good vernacular newspapers to Government schools in these provinces, saying that a perusal of newspapers by students would greatly improve their composition.

Suggested supply of vernacular newspapers to Government schools.

Circulation,  
700 copies.

The *Godharm Prakāsh* (Cawnpore), for November, publishes an article in condemnation of killing. The writer says that although Her Majesty in her proclamation of 1858 promised to protect the religion of the people, her Anglo-Indian officials, to whom it pays large salaries, allow kine to be freely killed. Even in the time of Muhammadan kings kine were not killed so openly. Formerly Hindu Rājas did not allow kine to be killed even by tigers in forests. When they heard of any cow-eating tigers, they refrained from taking any food until they succeeded in killing the brutes. The late Mahārāja Bishwa Nāth Singh of Rewah more than once did so. On the contrary, now when there is a quarrel between Hindūs and Musalmāns regarding cow-killing, European officials do not take their breakfast until kine have been killed by Musalmāns. The writer refers to the loyalty of Hindu soldiers and charges Government with ingratitude in not putting a stop to cow-killing in accordance with their feelings. In conclusion, he suggests that Government should not allow Hindūs and Musalmāns to live at the same place, with a view to preventing religious quarrels. Hindūs living in those parts of a city or town where the population is chiefly composed of Musalmāns should be ordered to leave their houses, but they should of course receive an adequate price for the houses from the Musalmāns. Similarly, Hindu quarters should be rid of Musalmāns.

#### LEGISLATION.

Circulation,  
85 copies.

The *Almora Akhbār*, of the 5th November, gives the substance of some of the principal provisions of the Indian Railways Bill, and then remarks that some grievances of native passengers seem to have escaped the notice of the Legislative Council. In the first place, native passengers are exposed to much inconvenience in obtaining tickets owing to the great rush of people towards the booking-office window. Sometimes a passenger finds it impossible to obtain a ticket without giving an illegal gratification to some railway official.

Some better arrangements should be made for the distribution of tickets. Secondly, there is great confusion at the departure of a train. Ignorant men and women carrying their luggage on their heads and their children in their arms are to be found walking up and down the railway platforms in a great hurry to find room in railway carriages. Railway officials should assist passengers in finding room. Thirdly, some railway officials extort bribes from passengers by telling them that their luggage seems to exceed the weight they are allowed to carry free, and asking them to get the luggage weighed. Fourthly, more ease and comfort should be provided for female passengers in railway carriages.

#### RAILWAY.

A correspondent of the *Nasim-i-Hind* (Fatehpur), of the 30th October, complains that the present arrangements for the distribution of tickets at railway stations are very unsatisfactory. The booking-office window is usually opened only half an hour previous to the departure of a train, whether the number of men who desire to book themselves is large or small or the booking-clerk is an experienced or inexperienced man. Owing to the short time fixed for the distribution of tickets there is a great rush of passengers towards the window. If there happens to be some delay in the supply of a ticket to a passenger owing to some cause or other, the impatience of the other passengers at the time may be easily imagined. The rush affords pickpockets a nice opportunity for relieving the passengers of their valuables. In order to remedy the evil the tickets should be distributed at all times of the day. If the booking-office possibly cannot be kept open throughout the day, at least the time fixed for the distribution of tickets should be increased to one and a half hours at the smaller stations and to two and a half or three hours at the junction stations. The writer then complains that passengers are not allowed to take any coolies or friends with them to the platform to assist them in carrying their luggage or to see them off. The prohibition is objectionable and causes unnecessary inconvenience to passengers.

Circulation,  
45 copies.

## LIST OF NEWSPAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	Agra Akhbar	...	Urdu	Weekly	Tajammul Husain ...	1888. Oct. 28th	Nov. 8th	232 copies.
2	Agra Punch	...	"	"	Amir Khan ...	Nov. 4th	" 7th	156 "
3	Akhbar-i-Ahass	...	"	"	Muqarrab Husain ...	" 6th	" 9th	63 "
4	Akhbar-i-Chander	...	"	"	Khan.	"	" 11th	160 "
5	Aligarh Institute Gazette.	...	Urdu-English, Bi-weekly	"	Hanuman Prasad ...	"	" 10th	494 copies (including 282 copies taken by Government).
6	Almora Akhbar	...	Hindi	Weekly	Sadash Nand ...	5th	7th	85 copies.
7	Amru-i-Akhbar	...	Urdu	"	Amir Ali ...	1st & 8th	5th & 10th	300 "
8	Asjuman-i-Hind	...	"	"	Kishan Lal ...	3rd	" 11th	123 "
9	Asid	...	"	"	Ahmad Ali ...	9th	" 10th	250 "
10	Bharat Varsha	...	Hindi	Monthly	Gur Bakhs Singh ...	For November	"	...
11	Bulbul-i-Hind	...	Urdu	Weekly	Kishun Sarup ...	Nov. 5th	7th	225 copies.
12	Charyas	...	"	"	Kunj Bihari Lal ...	7th	10th	173 "
13	Chiragh-i-Aiman	...	"	"	Rasul Ali ...	1st & 8th	5th & 10th	150 "
14	Dabdaba-i-Quisari	...	"	"	Thakur Prasad ...	3rd	5th	200 "
15	Dabdaba-i-Sikandar	...	"	"	Muhammad Husain, ...	5th	7th	447 "
16	Gedharm Pradip	...	Hindi	Monthly	Mohan Lal ...	For November	10th	700 "
17	Hind Pradip	...	"	"	Balkrishn Bhatt ...	October	5th	220 "
18	Hindustan	...	"	Daily	Gur Datt Sukla ...	Nov. 3rd to 10th,	5th to 11th,	240 "
19	Jaipur Gazette	...	Hindi-Urdu	Bi-weekly	Mahabir Prasad ...	3rd	7th	100 "
20	Jam-i-Jamshed	...	Urdu	Weekly	Jamshed Ali ...	Oct. 28th & Nov. 4th.	6th & 11th,	150 "

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46	<i>Bhijpāna Gazette</i>	... Ajmere	... Hindi-Urdu	Weekly	... Murād Ak	1888. Nov. 5th	Nov. 9th	491 copies.
47	<i>Rata Pratiksh</i>	... Ratlam	... Urdu	"	... Muhammad Abdu-l-Haq.	" 1st	" "	100 "
48	<i>Rohilkhand Punch</i>	... Moradabad	"	"	... Jamshed Ak	Oct. 28th & Nov. 4th.	" 6th & 11th,	150 "
49	<i>Rosnakh</i>	... Lucknow	"	Daily	... Tegh Bahādur	Nov. 3rd, 6th & 7th.	" 5th, 7th & 8th.	250 "
50	<i>Sajjan Kirti Sudhakar,</i>	Udaipur	Hindi	Weekly	... Banshi Dhar	" 5th	" 11th	110 "
51	<i>Subodh Sindhu</i>	... Khandwa	... Marāthī-Hindi	"	... Lakshman Rao Anant	Oct. 31st	" 5th	250 "
52	<i>Sarna-i-Bogdar</i>	... Agra	Urdu	"	... Itrat Husain	Nov. 8th	" 11th	300 "
53	<i>Sura-i-Qasari</i>	... Rampur	"	"	... Haidar Ak Khan	" 1st	" 10th	76 "
54	<i>Taleb</i>	... Moradabad	"	"	... Muzaffar Ak Khan	" 5th	" 11th	60 "
55	<i>Tamannat</i>	... Lucknow	"	"	... Pūran Chand	" 1st	" 6th	130 "
56	<i>Tulfa-i-Hind</i>	... Bijnor	"	"	... Jaiaraj Singh	" 5th	" 10th	325 copies.
57	<i>Tuti-i-Hind</i>	... Meerut	"	"	... Sajjād Husain	" 3rd	" 5th	250 "
58	<i>Uphdrak</i>	... Agra	"	"	... Narayan Prasad	" 1st	" 6th	115 "
59	<i>Vitt Dhar</i>	... Dhār	"	"	... W. T. Rapso	" "	" 5th	"
60	<i>Zarfa-i-Hind</i>	... Meerut	Urdu	"	... Sébit Ak	" 1st & 8th	" 8th & 11th,	112 "

LUCKNOW:

PRIYA DAS, M.A.,

The 19th November, 1888. }

Govt. Reporter on the Vernacular Press of Upper India.

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